The Bombay Guardian.

VOL XXIV.—New Series.—No. 43. SATURDAY, DECEMBER 21, 1878.

Rs. 6 per annum; with Indian Postage Rs. 7-10: to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We are certainly not in a fair way to establish a claim to infallibility; Leo xiii. will remain alone in his glory. The name of C. P. Hard had no business to be in the list of those who attended the M. E. Conference in Madras, Dec. 5. We do not know if there is a secret law in human blundering; at all events, the above-mentioned name was omitted by mistake in one number of our paper, and inserted by mistake in another, a fortnight later.

—The editor of the *Bombay Guardian* paid a visit to Madras at the time the above Conference was sitting. This was our second visit to Madras, the first having been paid in May, 1874, when Mr. Taylor, the Evangelist, was preaching there. We do not know that we ever saw three cities more dissimilar than Madras, Bombay and Calcutta. Each has its own strongly-marked characteristics; each some title of its own to pre-eminence. Taking the whole year round, the climate of Bombay would seem to be preferable to that of either Madras or Calcutta. On the 10th of December, Madras was unpleasantly warm. We never saw such a combination of city and country as Madras presents in the extended portions lying south and west of Fort St. George. The houses are embowered in clumps of noble trees. They have a measure of architectural beauty, with flat roofs, Doric pillars and picturesque situations. One of the grand features of Madras is the surf, but we did not get a glimpse of it, this visit; some of our friends from Calcutta gave a very graphic description of the way in which their boat was tossed on the towering billows like a plaything in a giant's hand, and of the marvellous address of the boatmen. It is gratifying to know that Madras is to have a harbour; two massive walls are to be built in the sea, stretching out a quarter of a mile from the shore, and connected together by a third, split in the middle so as to allow the ingress and egress of vessels. This will be an immense advantage to Madras. We were surprised to see the immense number of carts drawn by men; we do not remember having noticed this on our previous visit, and conclude that it is due in considerable measures to the destruction of cattle in the famine. These carts are often very heavily weighted; a ton weight of grain, drawn by two men or three, is no uncommon sight. The open drains of the city show that a good deal yet remains to be accomplished by the Municipality. The more densely populated portions of the city, are felicitously grouped about the People's Park, which, with its groves of trees, serves as lungs for the purification of the air of the city. One of the notable institutions of Madras, is the Christian College, carried on by the missionaries of the Free Church of Scotland, Mr. Miller and six others. This was visited by some of our party. We were present one evening at the Madras Missionary Conference. It appears that there are thirty missionaries at work in Madras, a much larger number than we have in Bombay, though the population of Bombay is larger; we have scarcely more than half that number. At the meeting referred to, Bishop Bowman was asked to speak about the mission work in Europe, and gave a most interesting address. He spoke of the reflex influence of the large immigration from Europe to America; Swedes, Germans and men of other nationalities had been converted in America, and had been seized with a desire to communicate to their fellow-countrymen left behind, the same type of New Testament religion that had been so blessed to them; some of them had accordingly returned to their fatherlands, preaching the Gospel, and setting forth the forgotten privileges of birthright in Christ. Thus, within not many years, Baptist, Methodist and perhaps other churches, have sprung up in this reflex way. In Sweden and Norway there are about 10,000 members of Methodist churches, and a still larger number in Germany and Switzerland. Bishop Bowman had a good deal to say about Mr. McAll's work in Paris, begun after the days of the Commune and so eminently blest of God that now there are 24 churches in Paris that have sprung out of it. Though we traveled third class, going and coming, altogether 1600 miles, we feel constrained to say that we made the journey very comfortably, the only drawback being that we can never sleep in the train, and are obliged to postpone sleeping till the journey is ended. For any privation of this sort, we had abundant compensation in the great number of those who love the Lord found at different stations along the line. The whole of India is rapidly becoming interlinked in this way, and the network of Christian fellowship is being thrown over the whole of this great country. We do not hesitate to say (for we speak of that which we know) that no man has had more to do with bringing about this state of matters than Wm. Taylor.

—We learned in Madras that the number of those who in Tinnevelly have joined the S. P. G. Mission this year, is about 19,000; of those who have joined the C. M. S., 11,000. The accessions to the Arcot missions have been 8 or 10,000. As we have already mentioned, a very large number of converts have been baptized by the Am. Baptist missionaries in the Teloogoo country, about 15,000. It would appear therefore that we are justified in saying that during the year which is now drawing to a close, about 60,000 persons have gone over from Hinduism to nominal Christianity. Regarded simply as a renunciation of idolatry, this movement is of an imposing character. But let us trust that there is more than that. These 60,000 persons have agreed to recognize Christianity as of God, and have openly professed their willingness to learn and to follow the precepts of the Bible. We do not for a moment suppose that even the majority of them have given their hearts to the Lord Jesus. What has taken place may perhaps be described in these terms: They have seen great numbers of their co-religionists perish miserably in the famine; the prayers, penances and ceremonies on which they relied to arrest the progress of this great calamity, proved to be of no avail; succour has come to them not, as a rule, from well-to-do Hindoos, but from Christians, many of whom have toiled in their behalf, at the hazard of their lives. On the whole, it has seemed to them that there has been a vindication of Christianity such as might justify them, to themselves and to their countrymen, in renouncing their ancestral beliefs and embracing Christianity. It remains that the missionaries who have received them, should spare no pains to set forth among them the Gospel in its simplicity and purity, that they may be led to look directly to Him who was lifted up on the cross that he might draw all men unto him, and receive from him the witness of the Spirit. Let there be much prayer among Christians throughout the world, and especially during the week of universal prayer at the beginning of the new year, for the outpouring of the Holy Spirit, on these myriads of neophytes, that their accession may be a source of strength to the cause of Christ in India, and be to us like the harbinger of the day-spring from on high.

—There comes a time in the history of one who addicts himself to alcoholic stimulants when he is no longer his own master but is completely controlled by his appetite. In like manner, there may come a time in the history of a nation when she will be governed, not by the best convictions of the rulers, but by the necessities of the drink traffic. From the following statement it would really seem as though such a moment were approaching for Great Britain.

"Mr. Henry Bass, M.P., at a recent meeting of the Wolverhampton Licensed Victuallers' Association, exhorted the trade to carefully watch the actions of the present Government in all measures affecting their interests. He considered that the Government, in the support they gave to secure the passing of the Irish Sunday Closing Bill, had acted very ungratefully to the licensed victuallers, when it was remembered that the large majority gained by the Conservatives in 1874 was greatly due to the unanimity with which that body voted for them on that occasion. Ministers had better, therefore, take care. Lynx eyes, and numerous, will now be constantly scanning their behaviour, and no doubt careful notes will be made of the result."

The ministers of Great Britain are here warned that unless they govern the country in the interests of King Alcohol, wo shall betide them. It is not the Ameer of Affghanistan or the Czar of all the Russias that they are to stand in awe of, but at the word of command they are to fall at the feet of the manufacturers and vendors of liquor. There is someting appalling in the very idea that the grog-seller may come to be the ruler of Great Britain. Would not this be according to the well-known law, that whatever we sow, that we must reap? May gracious heaven forefend that such an ignominious fate should be in reserve for a nation that has been so lifted to heaven in respect of privilege as England has been.

—The Rev. Thomas Evans of Monghyr and a Native Christian colleague have sent forth the prospectus which we here append. It speaks for itself:

One of the chief wants of our Native Christians, in India, is a supply of healthy and interesting Christian literature, in the vernaculars of the country, at a low charge. To be supplied with a monthly periodical that would instruct as well as interest the readers, would not only help to keep many of our preachers from the temptation of idle habits, but also tend greatly to cultivate their minds, and add to the scanty store of their scripture knowledge. With a view of meeting this great want, in some measure, it is our purpose to start a Monthly Magazine of about 24 pages, to be printed in double columns of Hindee and Roman Urdu, for the special benefit of Native Christians, who read these languages. The "Dharam Darpan" is not to be a sectarian advocate, but the harbinger of Catholic Christin truth and Scriptural information to all who love the Lord Jesus. It will contain original articles on Bible subjects of general belief among all Protestant people, outlines of theological questions of use to preachers; skeletons of sermons will be included, as well as hints, how best to present the truth as it is in Christ, to the people, and how to meet the objetions of Hindoos and Mahomedans. There will also be interesting selections from English periodicals, and a summary of Missionary news, &c. If we can secure from 200 to 300 subscribers at Rs. 3 per annum (including postage), we hope the adventure may prove a success, but if not encouraged by

a goodly number of subscribers to the Magazine, we shall not feel justified in undertaking the work.

We earnestly hope that the required number of subscribers to this most desirable undertaking, will be obtained, and the paper appear without delay. We should think there would be a good many in this Presidency, glad to subscribe to such a paper.

—We are glad to learn that there is a mission at Narsingpore in Central India. Two Swedish missionaries are there, Messrs. Erickson and Edmund, and others are expected. There is also a Swedish missionary at Saugor.

—The usual miracles are reported in connection with the exposition of the body of Francis Xavier. A born cripple has regained the use of his feet. A boy born blind, brought all the way from Calcutta, has received his sight. A Parsee who had something the matter with his eyes, kissed the feet of the Saint and then found a great improvement in his sight. At least the Goa correspondent of the *Bombay Gazette* says that he *heard* that such cures had been effected, though he is unable to vouch for them. What need is there that he should vouch for them? Every loyal son of the Church of Rome believes at once every statement that is to the honour of the Church or of the Saints. To ask for proof would be to intimate a doubt, and doubt is a sin that must be confessed and atoned for. The correspondent expresses surprise that Hindoos and Parsees should be found repairing to the sacred shrine and offering prayers there. But this is quite in their line of things. They are willing to worship at any shrine and put their trust in every material thing, living or dead. Sacred things, sacred spots and sacred persons appeal to the senses and are in harmony with their own systems. There are multitudes of Hindoos and Parsees who make vows to "Nossa Senhora del Monte" at Bandora, and repair to her shrine with as much fervour as any Romanist; but this does not hinder them from repairing with equal fervour to a Hindoo or Mahomedan shrine a few weeks later. True faith relates to the unseen, the spiritual, and true faith is just that which men are incapacitated for, until they come to God through Christ, under the leading of the Holy Spirit.

—Among the vaticinations of Colonel Baker in his book, "The Day and the Hour" was one to the effect that neither Queen Victoria or any of her children would ever die, but that they all would be alive at the coming of our Lord. It is somewhat remarkable that death has so long forborne to touch the royal family. No other family in Great Britain has been so much remembered in prayer. At length however we have the announcement of the death of the Queen's second daughter, Princess Alice, Duchess of Hesse.

—A number of Missionaries arrived by the Str. Galatea on Monday last. The Rev. Mr. Erhardt of the C. M. S., Agra, returned by her, accompanied by some new missionaries for stations in N. India. Two Misses Patterson have come for the Free Ch. of Scotland's Mission in Bombay; one will have charge of the Female Boarding School, and the other will engage in Zenana work. Two new missionaries for the work of the M. E. Church, have arrived from America, the Rev. Mr. Gamble, appointed to Calcutta, and the Rev. H. Torbet for Bombay.—The Rev. H. Squires returned from Europe on the 4th; he takes up the duties relinquished by the Rev. Mr. Weatherhead, the pastorate of the Girgaum Church with the Secretaryship of the C. M. Society in Western India.

—The corner-stone of a new church edifice for the use of the M. E. Congregation at St. John's Hill, Bangalore, (Rev. W. E. Newlon, pastor) was laid by Bishop Bowman on the 12th inst. There was a large gathering of persons of different denominations. Missionaries connected with the London Society's Mission and with the Wesleyan Mission were present. The Bishop was assisted on the occasion by the Rev. Mr. Hudson chairman of the Wesleyan Mission. After the corner-stone was laid the congregation adjourned to the neighbouring chapel where the Bishop preached to a large audience. On the 16th the corner-stone of a new M. E. church was laid by the Bishop in Persewalkum, Madras.

—The desire has long been felt by many for a good school in Poona, teaching up to matriculation, in connection with the M. E. church. This desire will now be fulfilled. An excellent beginning was made this year by the Rev. Mr. Blacktock who could however only give to it such time as could be spared from pastoral duties. The Rev. W. E. Robbins, with Mrs. Robbins, has been set apart specially for this work and will enter upon it immediately. A prospectus will be issued in a day or two. Address Rev. W. E. Robbins, East St., Poona.

The Bombay Guardian.

SATURDAY, DECEMBER 21, 1878.

ANGER, RIGHTEOUS AND UNRIGHTEOUS.

The following queries have been put to us:

"Are the feelings of anger and impatience in a Christian ever justifiable? Let me place two texts of Scripture in juxtaposition which I would ask you kindly to explain:—

"Be angry and sin not: let not the sun go down upon your wrath."—"Let all bitterness and wrath and anger and clamour and evil speaking be put away from you."

Was David justified in being angry with the man in the parable? 2 Sam xii, 5. Was our Lord justified in being angry with the money changers? and was Paul justified in being angry with Elymas? It might be urged that because our Lord was God, his anger was justifiable and that Paul was filled with the Holy Ghost and therefore what he said and did were justifiable. Are not Christians now filled with the Holy Ghost and may they not be angry as Paul was? As to the matter of impatience, may we not when in a hurry, desirous of having something of importance done quickly, be justifiably impatient? We are told to do all things to the glory of God. May we not be angry and impatient in a just cause to the glory of God?"

Anger is a feeling of vehement opposition awakened by the contemplation of something that the mind condemns. Whether this feeling is justifiable or not depends upon the character of the motives by which the mind is governed. If the mind is under the influence of self-preference, the anger will not be justifiable. If the mind is governed by the law of love, the anger will be justifiable. There are cases in which not to be angry would imply a wrong moral state. In the degree in which we regard the claims of divine justice, will we be aroused by the sight of injustice. It would not have been to the credit of David, if he could have heard with indifference the story of the rich man who spoiled the poor man of his only lamb to provide a supper for his guest. And the fact that God has implanted in men such a feeling, powerfully acts in deterring men from doing things that would arouse this feeling. Men dread not merely the penalty denounced against the law-breaker, but the popular indignation that is aroused by wickedness, when no personal interests come in to hinder the desire for justice. And it indicates a very demoralized condition of society when unrighteous acts awaken no such feeling of opposition. Men are ordinarily under the influence of selfishness, and the feeling of anger, in common with all the attributes of their nature, is under the sway of selfishness, and is unjustifiable. Anger is like a trumpet-call, rallying all the forces to the defeat of the offending thing; whatever would restrain from immediate action is resisted; judgment has not its usual authority; there is therefore at once an intensification of our active powers and a diminution of the directing power. It is like springing from a gentle, docile horse to a fiery scarce-controllable steed. Our Lord would not have been a perfect man, if his spirit had not been powerfully stirred within him by the way in which the Pharisees were deluding and betraying the people. The money-changers and drovers converted the Court of the Gentiles into a Bazaar, and our Lord showed how much more strongly he was affected by the claims of humanity than by the merely Jewish sentiment, by the expulsion of those who were making war upon the grand prophecy embodied in this Court of the Gentiles. With regard to the rebuke administered by Paul to Elymas the sorceror, we cannot think that there was any thing in it not demanded by the facts of the case. The taking away of his sight was the work of God. And it is to be observed that it was only 'for a season,' and was probably made the means of good to himself as well as to others.

Gough's eloquent denunciations of the customs which favour intemperance, owe very much of their power to the feeling of righteous indignation awakened in his breast by the sight of the desolation wrought by the use of intoxicants. And it would be a good thing if Christians would reserve their indignation for those things which are exercising a baneful influence on society, instead of expending it on things in which their own interests alone are concerned. We believe that when we shall be more fully animated by the Spirit of God, we shall be animated by feelings of intense hostility towards those malpractices in commerce, in society, in Goverment that are now very quietly and very harmlessly rebuked.

With all this, anger is a hazardous thing to have any thing to do with. Even when there is a cause for anger, it is quite possible that we may err in the expression we give to it. Anger cannot be trusted alone. It needs to go arm in arm with discretion. To be angry and sin not, requires a great deal of grace. We are commanded to be patient towards all men. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." All this is so contrary to the tendencies of our nature, that it will be well for us to aim at it with undivided attention for a while. The grand thing is to get self dethroned and the spirit of love prefectly ascendent in the heart.

INTERNATIONAL BIBLE STUDY.

December 29th, 1878.—Review of the quarter.

Our attention has been directed this last quarter to the most wonderful life in all human history, to him in whom alone dwelt life in the true sense of the word. "The life was manifested." Seven centuries before his birth, the prophet Isaiah was directed by the Holy Spirit to write these words, unintelligible to the writer and to all others, until the period of fulfilment had arrived: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." The name Wonderful distinguishes him from all the descendents of the first Adam, and declares him to be the second Adam, the true progenitor of the true humanity, in whom was fulfilled that divine conception of a perfect man from which the Adam that yielded to temptation, turned aside.

He was *wonderful* in his birth; a new creation; offspring at once of David and of God. The angelic host came down to earth, that they might convert the plain of Bethlehem, for the moment, into the most holy place before the throne of God, by their seraphic praise of Him who had given to earth a Saviour. Luke ii. 8-20. *Wonderful* in his youth; fitted by his knowledge of God and of his word, to instruct the doctors of Jerusalem, yet consenting to be guided by his parents, and to enter upon the humble vocation of a carpenter, to earn his daily bread and minister to the wants of the weaker members of the household. 40-52. *Wonderful* in that, conscious of his divine calling and of his title to unapproachable pre-eminence, with unchafed spirit, saw the long succession of years go slowly by, till the appointed time of his manifestation should come. *Wonderful* in his voluntary conformity with the command given by John the Baptist to the Jewish people to be baptized, and in the attestation that came to him from

Digitized by Arya Samaj Foundation Chennai and eGangotri
on 28 February, 2020

heaven on that occasion, as the well-beloved Son of God. iii. 15-22. *Wonderful* in the discourse delivered to his fellow-townsmen, an apology for the Gentiles, showing that God's interest in them had been made evident in the days of Elijah and Elisha; and in the patience with which he bore the scandalous attempt of the Nazarenes to put him to death. iv—16-30 *Wonderful* in his miracles: 1, with respect to the class of persons before whom they were wrought, fishermen, peasants, the forgotten and despised population of a remote province; 2, with respect to the way in which they were interwoven with passing events, their providential character, springing almost naturally out of, or at least suggested by the circumstances of the case; 3, in the utter absence of ostentation, of any desire for display, any wish to be the object of attention; 4, in the great spiritual truths set forth in them; 5, in their purely beneficent character, being never wrought for personal advantage or convenience, for the rebuke of enemies, or for the enrichment of friends. The great draught of fishes seems at first an exception to the law just stated; but it was no sooner wrought, than the fishermen left fish, nets and all to follow Jesus, and share his voluntary poverty. v. 1-11. *Wonderful* in his estimate of faith, in the joy that its exhibitions gave him, like that which ordinary men experience in finding some rare diamond or pearl of great price. vii. 1-10. *Wonderful* in the sympathy felt by him for the afflicted, the more remarkable because he well knew that human woe is nothing when weighed against man's desert. 11-17. *Wonderful* in his reception of those whom society outlaws because of their undisguised iniquity. 40-50. *Wonderful* in his power to invest the least of his disciples with the fulness of his own power. x. 17-24 *Wonderful* in his reading of the commandments, finding therein no Jewish restriction of his heart's affections, and proving to us that it is only love that can read them rightly. 30-37. *Wonderful* in his utter refusal to recognize the value of that earth-born philosophy which arrays the perfections of God against the suppliant, and in his constant assertion that prayer prevails xi. 5-13. *Wonderful*, finally, in his ideas concerning covetousness, and the folly of confounding the means of support with support itself. xii. 13-23.

FOOLS PHOTOGRAPHED FROM HEAVEN. XII.

"The foolish people have blasphemed thy name." Psalm lxxxiv. 18.

To blaspheme means "to speak against," and may be used with reference to man or God. It has not in the original languages of the Bible the restricted sense that it has in the English. But it is well perhaps that we have a word expressive of this particular form of misrepresentation, calumny concerning God. As a matter of fact, there is no being on God's footstool that is so much calumniated as God. Let any thing be said to the prejudice of some worthless man and there will be an action for defamation of character; yet the most outrageous representations of God are constantly made without the slightest fear or misgiving, and men would even think it a strange thing, if God should resent it and visit the offender with punishment. But the interests of the whole universe are bound up in the character of God. To misrepresent him is to strike a blow at his Government. This would be perceived quickly enough if it were an earthly ruler that were spoken of. Just in the degree that you weaken the confidence of the people in their Governor, you weaken their confidence in his Government. To speak against God is a blasphemy that includes all blasphemy. It is a blow at the bond that binds the moral universe to God. Men blaspheme God when they get angry because the course of his providence is not such as they think is demanded by their interests. If some favourite scheme has not turned out as they anticipated, if trouble comes upon them, if they meet with losses, bereavements, humiliations, it is not at all an uncommon thing for them to lay the blame of it, in their hearts if not with their lips, on God. They seem to think it the special function of God to order all things that concern them according to their ideas. In other words, they think more highly of their own wisdom than of his. They would pardon him, if he made light of all other interests to attend to theirs. They think it a light thing to denigrate that attribute which supremely distinguishes him, his love. He is good when he brings to pass that which pleases them; when he does this not, he is bad. The foolish people have blasphemed thy name.

The religions of the world are, to a very great extent, organized blasphemies, frightful misrepresentations of God as regards his unity, his spirituality, his unchangeableness, his wisdom, his truth, his holiness, his justice, his love and mercy and power. God is blasphemed in almost all the worship that goes up from this earth. We refer of course not to any thing that may be put down to invincible or excusable ignorance, but to those misconceptions that are clung to in the presence of proffered light. The folly of men is shown in their willing blasphemy. God is made manifest by the Gospel. This is God's picture of himself. The Gospel reveals Christ, who is the revelation of God. What is there so gross, so revolting in idolatry or polytheism that men do not prefer to the Gospel? What scheme of salvation was ever set before men that was so invariably rejected by the nations of the earth? not merely by the masses but by the great and learned. The foolish people have blasphemed thy name.

Speaking of the learned, how much blasphemy of the divine name have we witnessed on the part of what is called modern thought. It is preeminently the glory of God that he is the hearer of prayer and is ready to grant the requests of those who seek him. In the family institution he declares this. The father does not look upon it as any impeachment of his fatherly goodness when the child comes to him with some request,—does not make answer that the child should be content with the father's arrangements and not suppose that he wants anything that has not been supplied to him. On the contrary the great charm of this relation is that the child is allowed to choose and take his choice to his father and receive the fulfilment as a special proof of love. In every family it is a well-understood fact, that no amount of unsolicited favour produces so much impression as the gratification of a desire that has previously sprung up in the heart of the child. How foolish then are they who blaspheme the name of God, under the cloak of superior wisdom, by representing him as One who cannot be influenced by any thing that his children say to him. In fact, they could not be called his children if they could not come to him with their desires and believe that God would hear them Another portentous blasphemy of the name of God is the denial of the supernatural, the affirmation that God has no power but that which is consecrated to the execution of the laws of nature. They who are now exalted to Olympian heights in the estimation of men, because of their boldness in giving the lie to God's word, will be found at the lowest depths of folly in the day that shall pour the light of divine truth as a deluge over the earth.

NOTICES.

THE Rev. R. Stothert will (D.V.) give an account of mission-work on the Nilgiri Hills at the morning service (8 A. M.) to-morrow, in the Mission Church, Khetwadi.

BOMBAY TEMPERANCE LEAGUE.—A meeting of the Girgaum Branch of the Band of Hope will be held today, 4-30 P. M. at Major Oldham's house. All cordially invited.

THERE will be services at 11 A. M. on Christmas day in Dean Lane Hall and Falkland Road Hall.—Quarterly Love Feast, Thursday, 7½ P. M. in Falkland Road Hall.

Epitome of News.

SATURDAY, DECEMBER 14.

—*Advance*: "The Free Masons of France have solemnly resolved that they will no longer recognize the existence of a God in any Masonic rites. Well, this at all events is frank and honest; these French Masons decline to regard Free Masonry as a religion, or to make of the order a kind of secretly substituted Church. The Grand Lodges of Ireland, England and Scotland, have formally repudiated fellowship with their brethren across the channel. If one must make a choice between atheism and a religion meant to be so comprehensive of men of all sorts of belief and unbelief that it must needs wholly reject all reference to Jesus Christ, the Saviour of the world, one may choose the latter; but how a Christian can consistently choose either, is a point on which some of us entertain a very clear conviction."

"The City authorities of Boston have ordered a Mrs. Lincoln to keep her two pet lions, now two and a half years old, in a cage. She ridicules the idea of there being any danger in allowing them the freedom of her house. She claims that at any rate they are her own, and that the risks run from them are hers; but the authorities think differently. They insist that there is no knowing what a lion may take a notion to do. They might eat her up. They might devour some other person. These Boston authorities are wise men—about lions. But these same Boston authorities allow in their city two thousand grogshops, of the most rampant and rapacious sort, known to be infinitely destructive and cruel!"

"Right proportion of doctrine in preaching is a fine point in ministerial wisdom. A pastor in a neighboring city analyzing the six hundred sermons which he has preached in that pulpit classifies them thus: "100 on Christian graces and duties, 60 on the doctrines that we believe, 40 on the underlying philosophy of our religion, 50 to tell men how to become Christians, 40 against prevailing sins, 50 have had a biographical caste, including several sketches of different parts of our Lord's life, 30 have been exegetical, 40 in relation to current events and for special occasions, 29 upon plans and methods of church work, and about the same number in the form of an allegory, describing the modern Pilgrim's Progress." We suspect it might surprise some ministers to look at a similar classification of their own sermons. Suppose you try it."

—*Bombay Gazette*: "The extension of the Empire into the country hitherto known as Afghanistan will necessitate many measures,—military, commercial, and political,—among which we reckon a railway up the Bolan Pass. Our special correspondent who has lately travelled through the Bolan speaks of the natural difficulties of this undertaking as no worse than many which have been surmounted by English engineers, and, if the new territory can be made to pay for the line, its cost is not a matter of very serious consideration."

"Intelligence has been received from Daka that the officials and notables of Jellalabad have come in to tender submission and service."

"The Warora Collieries, we hear, are now turning out well, about 4,000 tons per month being sent to the G. I. P. Railway, and to Press and Spinning Companies. The coal is now well liked, and arrangements are being made for an increased output."

"Mr. Colman, M. P., has so applied some of Mr. Edison's newest improvements to his private wire between London and Norwich (a distance of 115 miles), that even on a day of great electric disturbance a telephonic conversation was carried on easily.

—*Times of India*: "The Council of the Secretary of State for India is at present discussing the practicability of lighting the railway stations in India with the electric light. Mr. Louis Schwingler, the Superintendent of Electricians at the Indian Stores Department in London, has been instructed to report upon the question, and it is said that he has given his decision in favour of the Replet system of electric lighting. It is now well known that the large printing room of the *Times* office is lighted by that system, and that the rest of the rooms in the building are being fitted up with all possible despatch for illumination by that system of lighting. The machine room at the *Times* office when the mail left was one of the sights of London."

—Amongst the successful candidates who presented themselves at the examination held at the Edinburgh University Middle Temple, we find the name of Mr. J. W. G. Fraser, M.A., a son of Dr. Fraser, Railway Magistrate of Poona. We understand that Mr. Fraser is coming to India and will probably practise in Bombay.

Monday, December 16

—3000 wooden huts are being erected at Fort Koorum as winter quarters for General Roberts' troops.

—Princess Alice of Hesse died on Saturday last at 7 A.M. of diphtheria. The *Times of India* says: "How popular the Princess Alice was with the English people it is unnecessary here to say. Like all her sisters she never lost an opportunity of showing a warm interest in the great philanthropic movements of the day, and it will not be forgotten that Her Royal Highness was almost the very first to subscribe to the "Princess Alice Relief Fund," and through her husband to express sympathy with the relatives of the persons who lost their lives in the recent sad disaster on the Thames. It is a curious omen that through this unhappy accident the name of the Princess Alice should have been in everybody's mouth for the past few months. In Germany she took a keen interest in the liberal thought and literature of the day, and some of the most noteworthy efforts of modern German criticism were first heard as private lectures in Her Royal Highness's *salon*. It will be remembered that Dr. Strauss dedicated to her his great controversial work which provoked so much discussion."

—*Times of India*; Thull, 14: To-day General Roberts marched up some way over the Shutar Gardan Pass and into the valley beyond. He found no traces of the enemy. The Ghilzais received us in a friendly manner. They are much finer men than the Toris or Jajis. Standing on the summit of Shutar Gardan it was impossible not to feel a pang of mortification that we had not more men. Given 5,000 more troops, and in less than a week the capital of the Ameer would have fallen, and the war would have been virtually at an end. We have now returned to Jojee Thana, to encamp here for the night *en route* back to the Koorum to-morrow. The elevation of the Shutar Gardan Pass is about11,000 feet above the sea level, as ascertained by Captain Woodthorpe, R.E.

Alexandria, 15: Mr. Gerald Fitzgerald, late of Calcutta, has been appointed Comptroller-General of Finances,

—The Am. cotton crop is estimated at 5,197,000 bales.

—The Government of India, in the Public Works Department, have sanctioned a revised estimate, amounting to Rs. 74,68,000, for the construction of the Nagpore and Chutteesgurh Railway.

—*Bombay Gazette*: We understand that Mr. Byramjee Jeejeebhoy, C.S.I. has offered Government a sum of Rs. 16,000 to establish a Dispensary in the Island of Salsette.

—*Bombay Cath Examiner*: The number of pilgrims speeding towards Goa seems to be on the increase. The Alabama left yesterday with very nearly 600 passengers, twenty in the 1st class, seventy-five in the 2nd. Upon enquiry at Messrs. Furtado and Brother, the Catholic Book depot, we have been informed that 10,000 Rosaries, 10,000 pictures of St. Francis Xavier, and 43,000 medals have passed out of that establishment during the last four weeks.

Tuesday, December 17.

—The *Times of India* has favoured its readers with a handsome and—we should judge—carefully prepared map of Afghanistan, with sketches of the several routes to the interior.

—The new Government of Mandalay is said by a Calcutta contemporary to be in favour of disestablishment. Under the old king the clergy cost the State above a lakh of rupees monthly, but the present *régime* have decided to save the whole or greater part of this expenditure by cutting themselves off from the priesthood. This coldness between church and State is reported to have been mainly brought about by the discovery that—*proh pudor!*—one of the elect has been for the past two years purloining and selling the royal pigs; and a Rangoon paper in a coldblooded spirit, calculates that the number of porkers so kidnapped could not have been less than 730.

The words in italics in the above paragraph, have been taken by the *Bombay Review* to be the name of a bishop. Our contemporary says: "The Burmese Clergy cannot have any strong power of resisting temptation when a pig can seduce a Church dignitary from the path of duty. A Mandalayan Bishop, rejoicing in the title of *proh-pudor*, has, we learn from a contemporary, been found guilty of purloining the royal porkers even unto the number of 704! The result of the discovery threatens to be the severance of Church from State. What are we to think of the times when "whom God hath joined" the pig can part!"

—Owing to an accident on the line, the Calcutta mails did not reach Bombay yesterday till 10 hours after time. The Mail Steamer was detained for them, and sailed at 10 p. m,

Wednesday, December 18.

—The Bombay Government have defied the pedants and accepted the following spellings: Bombay, Broach, Cutch, Poona and a good number of others fixed by custom. But how will the ordinary Englishman pronounce Bhiwndi, or Siwri? Why Warli? and why Apollo Bandar?

—The new sewerage works in Bombay have been commenced.

—A telegram from General Roberts reports that an attack was made on the 13th on the baggage of his column near Koriah in Kurram by a band of marauding Mangal tribes. The baggage was all saved, and heavy loss was inflicted on the assailants, though the ground was most favourable to them. We lost—killed, three men of the 5th Goorkhas; wounded, Captain Goad, Transport Department, Capt. Powell, 5th Goorkhas, and 13 men. The Goorkhas, who formed the rear guard, behaved admirably. Good service was done by the men of the 72nd Highlanders with their Henri-Martinis. The attack was unprovoked. We were not near the Mangal country. It is supposed to have been instigated by refugees of the Amir's army, as men with the Amir's uniform were seen among the assailants. Captains Goad and Powell and one Goorkha are badly wounded, rest slightly.

—*Watchman;* Nov. 13: "On Tuesday evening week, at the unusual hour of a quarter-past eight, Dr. Gregg, the Bishop of the Reformed Episcopal Church, assisted by Dr. Sugden and six other ministers, admitted in the Free Church at Southend Mr. Toke, formerly rector of Knossington, Rutland, to the new episcopate, the invalidity and irregularity of which the Bishop of St. Alban's alleged in a charge delivered the same morning in the parish church. Dr. Gregg has addressed a letter to the bishop of the diocese contravening some of his statements. The church was about two-thirds full, and the service was of the very simplest character, the hymns except the *Veni Creator*, having no special reference to ordination. The new Prayer-book was used. The sermon was preached in a black grown by Dr. Ashley, an elderly clergyman. Testimonials were read, which had been granted by the Synod. There was communion, which lasted very late."

—*Rock*: "In the four lists of perverts to Popery recently published by the *Whitehall Review*, the names appear of 45 gentlemen who are now avowed Jesuits. Of these 26 were educated at Oxford and Cambridge Universities—19 at Oxford and 7 at Cambridge. We observe the names of 288 gentlemen educated at Oxford who have gone over to the Church of Rome, of whom 135 were Anglican clergymen, and 103 laymen. Out of the 238, 92 have become Roman Catholic priests, in the proportion of 59, who were English Church clergymen, to 33 who were laymen. Cambridge University supplies the list with 112 names, of whom 50 were Anglican clergymen, and 62 laymen. Of these 28 are now Roman Catholic priests, in the proportion of 13, who were Church of England clergymen, to 15 who were laymen. It thus appears that there are at present living 350 perverted Romanists who were educated at our two great Universities, of whom no less than 120 are Romish priests. Of this last number 72 were in Holy Orders in the English Church, and 48 laymen. The total number of Anglican clergymen who have left Oxford ond Cambridge for Rome is 185. The *Whitehall Review* lists contain in addition the names of 145 other Church clergymen, thus making a grand total of 330 reverend seceders to the Papacy from the English Church. Oxford has, as might have been expected from the birthplace and heart of Puseyism, given to Rome more than twice the number of perverts supplied by Cambridge."

We should like to see a list of those who have gone over from the Church of Rome to Protestantism. One of these, Father Chiniquy, has been the means of the conversion of thousands of Romanists.

Thursday, December 19.

—*Bombay Gazette*; Daka: It is reported that Yakub Khan, the man lately released by the Amir, is now at Jellalabad, with 6,000 men, and that he has blown away from the guns three of the headmen of Daka for having come to us.

—The *Pioneer* says:—Mr. E. S. Moseley, Joint Magistrate of Pubna, was thrown from his horse on Thursday morning, and died two hours afterwards from concussion of the brain. Mr. Moseley had only just returned from furlough to Europe.

—A Mr. Stemple, of Chicago proposes to build immense basins in the sea, in the shallow water of an inlet near the shore, where there are high floods. Two walls are to be built strong enough for the purpose. One will be built at the mouth of the inlet to shut off the sea; the other a certain distance apart to divide the inlet into two basins. Each wall will have a floodgate, through which, when open, the sea can flow in. At high tide the floodgate nearest the land is shut. Six hours after, at ebb tide, the gate of the outer basin is closed, and thus Mr. Stempel will have one great basin full of water. Smaller gates in the wall of the first basin are then opened, and the water rushes through, turning as it runs a thousand turbine wheels, which in their turn keep in motion the electrical machines from which it is proposed to generate sufficient electricity to furnish the entire country with light, heat, and motive power. The cost will, it is estimated not exceed 2,000,000,000 dols. (£400,000,000.)

—Thomas Dixon, Conductor in the Ordnance Dept. after drinking hard four days, took an ounce of chlorodyne and died.

—*Times of India*, Lahore, 18: The Viceroy yesterday afternoon reviewed the Contingent of the feudatory troops, under the command of Brigadier-General Watson, C.B., V.C. In addressing the troops he said:

"Offers of service, unmistakeably prompted by loyal devotion to our gracious Sovereign, have been received from all parts of India, and Her Majesty's chiefs and feudatories, of all degrees, throughout the Empire, from the south as well as from the north, from the east as well as from the west, have placed, unsolicited, at the disposal of the Government, their troops, their revenues, and their personal co-operation. Special distinctions would be out of place in this recognition of loyalty so universally distinguished; but it is the loyalty of our gallant feudatories and faithful subjects which on this occasion claims my special recognition. Their services have been spontaneously and promptly offered, not only by all the important Sikh, Rajpoot, and Mahomedan chiefs of this province, but by its sirdars, native gentlemen, and former officers of Government, all of them being loyally anxious to place their swords and personal influence at the service of Her Majesty."

—Captain Goad has died of his wounds.

—A Memorial of the late Rev. D. Fenn of Madras, is proposed, in the form of a Hostel or Boarding House for Native Christian students from the interior. Rs. 24,000 is the sum asked for.

—Bishop Sargent ordained nine Native candidates for Deacon's orders, at Palamcotta, Sept. 23.

Friday, December 20.

—The *Hydaspes* with English mails left Aden for Bombay, Thursday, 4 P.M.

—*Times of India*: "We are informed officially that the Ameer's letter was dated on the 19th ult., only one day before the time afforded by our ultimatum expired, and not the 10th, as appeared in the Bombay and Madras papers."

—Deaths last week, 499.

—*Bombay Gazette*; Lahore, 19: The dufturdar of Jellalabad has come in and solicited Sir Sam Browne's help to put down the anarchy that prevails there. The force is expected to arrive at Jellalabad on the 20th. No opposition is anticipated. All is quiet in the Pass and neighbourhood.

"News which must prove very distressing to shareholders of the London, Bombay, and Mediterranean Bank was received by telegram on Wednesday morning last by the Bombay agent to the official liquidators to the Bank. It was to the effect that the B. list (which contains the names of original allottees) of contributories has been finally settled by the High Court of Chancery in England; and that a call of £10 per share has been made upon the contributories so settled. The opposition made by Mr. Prescot (of Messrs. Prescot and Winter), at present in England, on behalf of the Bombay shareholders, has proved unsuccessful. The Bombay agent had hitherto proceeded against the present holders of shares, some of whom he could not reach; and the object of the order now obtained is to sue the original allottees of those shares, the holders of which had failed to pay the calls."

—The *Times*—An "approximate statement" of the affairs of Smith, Fleming, and Co. was presented at the meeting of creditors held on the 28th Nov. According to the statement of affairs the gross liabilities are £2,911,485, but of that only £1,626,595 are estimated to rank against the estate, and to meet that smaller but still enormous sum there are assets amounting to £285,383. In other words, the estate does not show 3s. 6d. in the pound as it now stands, and after costs of liquidation are paid may not [illegible] 2s.

—The Bombay Fine Art Exhibition is to be opened February 18th, 1879.

—*Overland Mail*, Nov. 29: Lady Gooch has been committed for trial on the charge of attempting to palm off a strange child on her husband.

Damages of one farthing have been given against Mr. Ruskin in an action for libel brought by Mr. Whistler.

Amongst the deaths recorded this week are Sir J. B. East, Bart.; Major-Gen. E. Trevor, late Royal Art.; Major-Gen. J. Holmes, C.B., Bombay Army (Retired); Col. W. Wilson, Royal Art. (late Bengal); Lieut.-Col. P. Grant-Peterkin, late H.E.I.C.S.; and the Rev. Sir T. E. W. Blomefield, Bart.

Never since the establishment of the Kingdom of Italy eighteen years ago has there been such a unanimity in the manifestation of loyalty amongst all classes of the people as has been roused by the recent attempt on the life of King Humbert.

A dreadful collision occurred about ten miles from Dover at midnight on Nov. 25 *Pommerania*, a mail steamship, having a large number of emigrants on board, from New York to Hamburg, was run into by a barque named the *Moel Eilian*, near Dungeness Point, and about three miles from the shore. She was struck on the starboard side midship, and sunk in less than twenty minutes. There were 109 passengers on board, and 125 crew. Distress signals were given and responded to by the *Glengarry*, an English steamship proceeding down Channel, which made all speed towards the scene of the disaster. There were nine boats on the *Pommerania*, four of which were crushed in the collision. Five were got off, but one being overcrowded with passengers was sunk. All the boats pulled away from the doomed ship, leaving there the captain, who refused to quit his ship until the last moment. A telegram received at Lloyd's on Nov. 26 from Maassluis states that the steamer *City of Amsterdam* had arrived there, having on board the captain of the *Pommerania*. The captain states that there was another steamer near the scene of the wreck, which he thinks has saved many others of the crew and passengers, of whom there were about sixty.

—*N. Y. Evangelist*: "The remains of the late A. T. Stewart were buried in St. Mark's Place, in the old cemetery, awaiting the completion of the Cathedral at Garden City That his tomb should be broken open so long after his death, and his body carried off, naturally creates a great sensation. That the deed was done in the midst of the city, on a busy thoroughfare where the horse-cars pass, and directly on beats of two policemen, at the break of day, makes it the more surprising. What could have been the motive of men who run such risk of discovery and punishment? The body of a day-laborer would bring just as much for dissection purposes as that of Mr. Stewart. Was it to spite the living, or to be revenged on the dead for some real or imagined injury? The peril was out of proportion to cause. Was it to secure the large reward the family would be likely to offer? Thieves of ordinary intelligence must have known that they would run greater risk in taking the reward than in stealing the body, and that every effort which wealth, position, and influence could put forth would be made to detect the perpetrators of the sacrilege."

Selections.

DEAN STANLEY ON JOHN WESLEY.

On the 1st inst. the clergy and laity of the Methodist Episcopal Church in New York presented an address to Dean Stanley. The address was read by the Rev. Dr. King. The *New York Times* gives the following report of the Dean's reply :—

Bishops, Pastors, and Members of the Methodist Episcopal Church of America,—I have to tender to you my sincere and grateful thanks for the honour which you have done to me and to the Church and country which I humbly represent, by the kindness and cordiality with which you have welcomed me. I am aware that one of the chief grounds—I may say the chief ground—of this kind welcome is the recognition which I am thankful to have been enabled to pay to the founder of the Society of Methodists. When I think of this vast assemblage; when I think of the immense results which Methodism has achieved in this great country, it is tempting to me to enlarge on the hopes and prospects which may be open to your Church, but I feel that the ignorance under which a stranger necessarily comes to this country forbids him enlarging on a field of which he must know very little, and therefore I prefer to confine the few remarks which I venture to make on this occasion to the reasons which induced me in England, and which induce me here to pay my humble tribute to John Wesley, the founder of this great Society. He then explained at some length how some eight or ten years ago the President of the Wesleyan Conference waited upon him, and in courteous terms asked that a monument might be admitted into Westminster Abbey to the memory of Charles Wesley, "the sweet psalmist of our English Israel," and he had then said, as stated in the address which he held in his hand. "And why not John?" A monument to the memory of the two illustrious brothers was accordingly erected in the Poet's Corner of Westminster Abbey, close to a monument erected a century before to the memory of the poet Isaac Watts. Passing on to speak of the claims which the character and career of John Wesley had upon their reverence, and not on theirs only but on the whole of English Christendom, he admitted that in their claiming him as founder they enjoyed a peculiar privilege. "Among the various communions," he said, "which have from time to time broken off, or at least varied from the communion of the Church of England, the founder of the English Baptists is comparatively unknown; the founder of the English Congregationalists—I say it without a shadow of disrespect—is also comparatively unknown; the founder of the English Unitarians is comparatively obscure, and the founder of the Society of Friends, even George Fox, has been superseded in celebrity by William Penn, and by other illustrious Friends who have arisen in that Society. But it is in no disrespect to the great Society of Methodists, and to the many eminent and revered persons who sit around me, that I say no one has arisen in the Methodist Society equal to their founder, John Wesley." Proceeding to consider in what particular John Wesley had attained his pre-eminence, he refered to him in the language of a modern English critic, who wrote: "He had a genius for godliness," and referring to his entreaties to his followers not to part from the mother Church, said there were possibly those in America who thought the Methodist might possibly be one of the links between the mother Church of England and those who were more or less astray from it, but upon this, and whether a unification was at all likely to take place, he would pronounce no opinion; he knew that separations once made were very difficult to reconcile. Descussing further the characteristics of Wesley, the Dean alluded to his text, "The world is my parish," and showed some of the advantages of a settled pastorate as compared with the itinerant preaching Wesley so strongly advocated. He next made special mention of the broad and comprehensive Christianity of the founder of Methodism, which had for its object the welfare of humanity throughout the whole world, and remarked, "It is for this not only, but chiefly that I delight to receive this kindly welcome from you as his followers. It is for this cause—the kindness and pertinacity with which he maintained this fundamental doctrine of the Christian religion—that I rejoiced to have his monument among those of the kings and the great lights, whether of literature or science, that adorn the wall of Westminister Abbey. I thank you all for the generous and unexpected sympathy with which I have been received among you in this my too brief visit to this great country, and to this famous city."

WEEK OF UNIVERSAL PRAYER.

The Evangelical Alliance has issued the annual invitation for the Week of United and Universal Prayer, at the commencement of the year, from January 5 to 12, 1879 :—

Beloved Christian Brethren,—At the close of one eventful year, and at the opening of another, the events of which are still in the hands of Him who heareth and answereth prayer, the British Council of the Evangelical Alliance, and their colleagues in various countries, once more lift up their voice to invite you to set apart the first week of the new year for united intercession. The cordial and practical response, which to so large an extent these annual invitations have met with during the last thirty-two years, encourages us to hope that the first week of 1879 will witness even a more general manifestation of fraternal sympathy between the members of various churches and nations than any preceding year, and that this sympathy will be displayed in acts of Christian fellowship, and above all in a concert of "supplications, prayers, intercessions, and giving of thanks" for all men.

The Council, grateful for the many evidences supplied by the past that this Annual Week of Prayer has been a solemnity neither barren nor unfruitful, and also for those tokens of the blessing of Almighty God which in the year now closing have accompanied the work of the Alliance, feel increased confidence in renewing their appeal, and would affectionately urge their brethren of every nation to make the first week of 1879 memorable as a season of fervent prayer,

In the midst of ancient churches, and on mission stations where churches are only being planted; in countries long accustomed to religious freedom, and in countries where as yet that boon is denied or restricted: let us, beloved brethren, join together with one accord, calling in every place upon our common Lord with earnest supplication for every blessing needful for the churches and for the nations.

(Signed on behalf of the members of the Evangelical Alliance.)

The following are the topics suggested for daily exhortation and intercession :—

Sunday, Jan. 5.—Sermons: "The years of the right hand of the Most High."—(Ps. lxxvii. 10.)

Monday, 6th.—Praise: Praise to God for his long-suffering kindness and mercy; for the goodness of his providence; and especially for salvation in Jesus Christ, and for the blessings enjoyed under the present dispensation of the Holy Ghost. Thanks giving for the cessation of war and the peaceful settlement of European questions; also for the Divine blessing which has attended the international meetings and services held in the Salle Evangelique, the distribution of the Holy Scriptures, and other Christian work during the Universal Exhibition in Paris. Confession of unbelief and unfruitfulness.—(Ps. cxvii.; Ps. cvii. 33-43; Rom. xi 33-36; Acts ii. 14-21; Ps. xlvi. 6-11; Dan. ix. 3-10.)

Tuesday, 7th.—Prayer: For the power of the Holy Spirit to rest upon and operate in the Church of God everywhere, so that the disciples may be led into all the truth; that errors in doctrine and corruption of scriptural worship may be stayed; that faith and hope, brotherly kindness and charity, may be increased; and that the general tone of spiritual life may be elevated in communion with the Lord. Intercession for believers who are afflicted.—(John xxiii. 36 38; John xvi. 13; 2 Tim. iii. 1-5; Rom. xii, 9-18: Eph. 15-23; Ps. xxxiv. 1i-12).

Wednesday, 8th.—Prayer; For the energetic operation of the Holy Spirit in the world at large, convincing men of sin, of righteousness, and of judgment; and bringing those who are merely nominal Christians under the quickening and transforming power of the Truth. Prayer also for Christian families; for the training of the young in the fear of the Lord; that they may be kept from error and evil, and especially that the grace of God may be upon them. —(John xvi. 7-14; Gen. xviii. 17-I9; Col. iii. 16-24; Prov. xxii. 6, 1 Chron. iv. 9-10.)

Thursday, 9th.—Prayer: For the effusions of the Holy Ghost "upon all flesh;" for the continuance of peace; for the establishment of righteous Government; for the spread of enlightenment, goodwill, and the love of justice among all nations, and for their conversion to Christ; for the removal of intemperance and other social evils; special prayer for the nation, its Sovereign, and all in authority.—(Isa. xi. 1-10; Prov. xiv. 14-17; Isa. lxi, Gal. v. 19-26; 1 Tim. ii. 1-4.)

Friday, 10th.—Prayer: For the blessing of the Spirit of God to accompany evangelistic and missionary labours, and render them fruitful to Christ; for the turning of all Israel to the Lord; for the growth and stability of the young churches gathered from heathen communities; for the revival of Bible Christianity in Eastern lands; for the preaching of the Gospel among all nations, and for "cheerful giving" on the part of those who go not themselves to this work.—(Matt. xxviii. 19-20; Rom. xi 26; Acts xi. 19-30; Matt. xxiv. 14; Phil. iv. 10-19.)

Saturday, 11th.—Prayer: For those who preside over the churches of the saints, and for all who are called to preach and to teach; for the due observance of the Lord's-day; for the wise guidance of biblical translators and critics; for successful resistance to secularism and infidelity; and for the Divine blessing to accompany and follow the General Conference of Christians of various nations to be held this year in Switzerland—(Eph. vi. 18, 19; Isa. lviii. 13-14; 2 Tim. ii. 15-I9).

Sunday, 12.—Sermons: Looking for "the coming of our Lord Jesus Christ."—(1 Cor. i. 7, and Matt. xxiv. 42-51.)

[We hope to publish next week a detailed notice of the meetings proposed to be held in Bombay during the Week of Prayer. Ed. B. G.]

SERMON OF DEAN STANLEY

AT STOCKBRIDGE, MASS., OCT. 27, 1878.

1 Kings xviii. 43: "There is nothing."

In the story of Elijah on Mount Carmel there is a striking passage—made to some of us yet more striking by the music of Mendelssohn in which it has been enshrined—where the young lad attendant on the Prophet ascends the highest point of the long ridge of the mountain, and whilst his master remains

on the lower level, looks out over the wide expanse of the Mediterranean sea. It is a scene of which every step can still be identified. The boy gazes, in the hope that the Prophet's earnest prayer may bring down the long-desired rain. The sun had sunk into the Western sea. But after the sunset there followed the long white glow so common in the evenings of Eastern countries. Seven times the youthful watcher went up and looked, and seven times he reported "There is nothing." The sky was still clear; the sea was still calm. At last out of the far horizon there arose a little cloud, the first that for days and months had passed across the heavens. It was no larger than an outstretched hand; but it grew in the deepening shades of evening, and quickly the whole sky was overcast, and the forests of Carmel shook in the welcome sound of those mighty winds which in Eastern regions precede a coming tempest. The cry of the boy from his mountain watch had hardly been uttered when the storm broke upon the plain, the rain descended, the Kishon swelled and burst over its banks, and the nation was delivered from its sufferings.

This is one of those parables of nature which we may apply in many directions. It expresses the truth that often out of seeming nothingness there arrives the very blessing most desired.

1. "There is nothing." So the disciples thought when from the top of Olivet they gazed into heaven after their departed Master. "There was nothing"; there was no opening in that sky to tell them whither He had gone. They would see Him no more again. But was there indeed nothing to come? Yes, there was everything. That little cloud which had shrouded Him from their sight was full of blesssings. In a few days there would be a rushing mighty wind that would sweep through their hearts and through the world. Christ was gone, but Christendom and Christianity were coming. The earthly life of Jesus of Nazareth was over, but the eternal life of His spirit was beginning. Greater works than this would henceforth be wrought in the world, because He was gone to the Father.

2. "There is nothing." So we think as we look into the wide world, and see no visible trace of its Eternal Maker and Ruler. There is the infinite space, and nothing, as far as we can see, beyond it. There is the perplexity and misery of mankind, and nothing to relieve it. We say: "O that thou wouldst rend the heavens and come down!" and no voice answers to us. But the absence of any especial presence is itself an expressive indication of the spiritual nature of things divine. The things which are seen are temporal; it is the things that are not seen which are eternal. Even the dry light of critical analysis has thrown a flood of knowledge on the Bible. Even the philosophers of the last century quickened and freshened the whole atmosphere of religion with a nobler influence. Science, if it cannot increase our faith, has at any rate purified and enlarged it. Even in the drought of the latter half of this nineteenth century, there is, if we look for it, the promise of a great rain. Even in the silence of death, even in the darkness of the unseen world, we have the assurance that there is One to whom the darkness and the light are both alike. Let us hold on—"knowing, fearing nothing; trusting, hoping all."

3. "There is nothing." So we say to ourselves as in the blank desolation of sorrow we look on the lonely work that lies before us. The voice that cheered us is silent, and the hand that upheld us is cold in the grave. So has thought many a one, like Elijah's lad, orphaned, bereaved, left desolate, who is left to work his own fortune, who feels that he is alone in the world. But out of that tender memory comes at last a cloud of blessings. There descends upon our dry and parched souls a dew as of the night of sorrow; on that barren and dry land where no water is, there comes an abundance of rain, and again we are refreshed, and feel that the very solitude in which we are left calls forth new vital energies.

4. "There is nothing." So it would seem as we look at the small materials with which we have to carry on the conflict with the great powers of nature. The little tube with which Galileo, like the boy on Carmel, looked from the heights of Fiesole on the starry heavens—how slight, how feeble it seemed; yet it was enough to reveal an unknown universe, to disclose the secrets known from the beginning of the world. The electric spark discovered by an American printer, so subtle, so imperceptible, what has it not produced, of which Benjamin Franklin never dreamed? What are the forces which the indomitable will and inexhaustible energy of this generation have not drawn from it?—the annihilation of time and space, the girdle around the world, which to Shakespeare seemed the wildest of fairy dreams, but which in our day has become the solid chain on which hangs the grandest enterprises of commerce, and the surest bond of national concord.

5. "There is nothing." So we sometimes think as we look on the barren fields of theological and metaphysical controversy. Nothing, so we say, can be gleaned from the thorny speculations with which on this spot the most famous of the American divines in the previous age, labored to build up the hard system of Calvin; yet even in that hard system those who most dissent from it may find grains of pure gold; even from the most rigid statements of Jonathan Edwards, our modern philosophers have labored to extract a religious sanction for the belief in the fixity of the general laws of the universe; even in the most unlovely of Christian theologians, whether in Geneva or in Massachusetts, there is still something to invigorate and to stimulate, when we reflect that they were striving to fortify the eternal principles of truth and righteousness against the temptations which beset us all. There is such a power as the grace of God working on the human will, if only it be understood that the grace of God is not the unreasoning power of a relentless Fate, but the goodness and wisdom of the Supreme Intelligence, to whom nothing is so precious as virtue and purity, nothing so hateful as vice and corruption.

6. "There is nothing." So we say as we look upon many a human spirit, and think how little there is of good within it, how hard is the ground that has to be broken, how slight the response that is to be elicited. So may well have thought Nathan the Prophet when he came to David. What was there of goodness or virtue in that unhappy soul? Treachery, murder, passion, might seem to have closed every avenue of hope. Yet there were two approaches to that seemingly lost soul. One was the spark of generous indignation which it was still possible to rouse against wrong and injustice when he heard of it in others. David's anger was greatly kindled, and he said: "As the Lord liveth, the rich man that hath taken the little ewe lamb shall surely die, because he hath no pity." It was on this just anger against others that the Prophet worked, and turned it against himself. From that small cloud came abundance of rain. The 51st Psalm, the 32d Psalm, burst from the soul of the penitent king, and he became once more the sweet Psalmist of Israel. And the other approach was that which is found so often in the hardest of hearts. It was the death of his little child—"I shall go to him, but he will not return to me." Deep down in the human soul is the fountain of natural affection, the fountain of natural tears. Strike that, and we shall not strike in vain. There seems to be nothing; but in that soft place in a father's heart, there is, there may be everything. So it is that lost souls are converted, regenerated, saved!

7. "There is nothing." So we think of the small effects which any effort after good can accomplish. How poor, how slight, how insignificant, are the contributions of compassion, or even the organization of great societies, to lighten the vast load of human misery, or relieve one inch of the withering drought of suffering humanity. Yet here also out of that nothingness often rises that little cloud, not bigger than a man's hand, yet the very hand that relieves us, that grasps us, that saves us from perishing. Think not lightly of any effort that can save any human being from misery and want. Let us never despair: let us have patience. A word of compassion goes a long way. The pressure of the silent hand is never forgotten. Be not weary in well-doing: Patience worketh experience; and experience hope.

8. "There is nothing." So may have thought the Hebrew race, as they looked over the wide waste of the Western Sea—as Elijah's boy from Mount Carmel; nothing which could carry on the true religion, if anything cut short its light and prospects in the East. Yet there was something on the far horizon like a cloud, like a man's hand. It was the only island of the coast which they could see. It was the island of Chittim, the island of Cyprus, now become familiar to English thought. In that faint outline they recognized the hope of a new world. It was as when Columbus in the drifting seaweed gathered hopes of discovering a new continent, it was a shadow of future events, a foretaste of the civilization of Western Europe.

9. "There is nothing," it might have seemed when the first settlers of Massachusetts established the English race on the cheerless shores, the barren rocks, the trackless forests of this continent. Yet there was everything; there was the hope of a new world; there were the elements of a mighty nation, if only those who followed after sustained the high spirit and great resolves of those who had gone before. It was but two days ago that I read in the close of a volume written by the founder of the venerable village of Concord, a sentence which ought to bring at once the noblest encouragement and the sternest rebuke to every citizen of this Commonwealth. "There is no people," says Peter Bulkley in his Gospel Covenant, in the year 1646, to his little flock of exiles—"There is no people but will strive to excel in something. What can we excel in if not in holiness? If we look to numbers, we are the fewest; if to strength, we are the weakest; if to wealth and riches, we are the poorest of all the people of God throughout the whole world. We cannot excel, nor so much as equal, other people in these things; and if we come short in grace and holiness, we are also the most despicable people under heaven. Strive we therefore to excel, and suffer not this crown to be taken away from us." The progress is indeed marvellous to the day when this poorest and fewest and weakest of the nations, this little cloud not bigger than a man's hand, has taken its place amongst the most vigorous and wealthy and powerful of the kindreds of mankind. But the moral still remains the same, or rather is strengthened. That vast development has shewn of what growth the human race is capable; and yet how entirely that growth depends on the nobleness of character and force of will brought to bear upon its natural resources. A little one has become a thousand—not because of its numbers, not because of its wealth, but because of the high destiny which God has assigned to it, and which it must accomplish or perish. Had the forefathers of this great nation not struggled to reclaim the wilderness, and convert the savage, and build up the Church of God by river and by forest—had there not been men like the gallant soldiers who guarded these frontiers, to catch, in the intervals of war and bloodshed, visions of a happier and peaceful future, and lay the foundations on which learning and religion might freely flourish and abound—this nation would never have been born, this empire would never have arisen.

And this truth is but the likeness of all human existence. It is a likeness of the way in which much grows out of little. It is a warning not to despise the day of small things. "The great events of history," says an acute French writer, "like the mysterious personages in old romances, come through a door in the wall which no one had entered." We cannot tell what immense issues may depend on our public and our private duties.

And this truth is the more necessary and the more conspicuous in a place like this, withdrawn from the stir of the great world amid its encircling hills. Each of us is bound to make the small circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences which shall stimulate the whole Commonwealth and the whole civilized world. The long life of a venerable pastor or a good layman spent chiefly in preaching the Gospel and doing good, though it seems to be nothing at the time, yet in the fragrance which it leaves behind is a memory as lasting as the Pyramids.

God grant that as our horizon of duty is widened, our minds may widen with it; that as our burden is increased, our shoulders may be strengthened to bear it! God grant to us that spirit of wisdom and understanding, uprightness and godly fear, without which, even in the greatest things, there is nothing; with which, even in the smallest things, there is everything!

CHRIST THE POWER OF GOD.

A CHAPTER OF PERSONAL EXPERIENCE.

"But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. i.

THE Dean of Norwich, in the Introduction to the "Devotional Study of the Holy Scriptures," observes: "I am anxious to press upon you that, however arduous the standard of duty to which God's Word calls us, that heart is not a true heart which willfully acquiesces in a lower one; that reasoning is corrupt which says, 'I will go thus far in religion, and allow it thus much influence over me; but the common path of common Christians is sufficient for me. I aim at nothing loftier.' Life is inconsistent (I do not say—God forbid!—with anything short of the highest standard, but) with acquiescence in anything short of the highest standard." This witness is true.

Now the mercies of God have been very great in giving the "Son of His love," "who is in the bosom of the Father," to die for us, to purge us from our sins, and to be our life; but He has also "given us *all* things that pertain unto life and godliness, through the knowledge of Him that called us by his own glory and virtue." * The end of

* Dean Alford's rendering.

God's great work, then, is not merely that we should be saved, but He has so ordered it, that if we are His children in Jesus, then are we "strengthened with all might according to the might of His glory." And who can limit this might? Have we, then, sought prayerfully and humbly to realize this, to "grow in grace," to "press forward," to "bear much fruit?" Whilst it is written, "All things are yours," might not the question be asked of many of us, "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?" Alas, how often are we satisfied with the knowledge of salvation, with being "common Christians"! My friends, how is it with each one of you before God?

I had known the Lord as my Saviour for many years, and many drew comfort from my joy in the Lord. I was used by God in preaching and in visiting, but there was a yearning in my heart, and a feeling that there was something beyond this that I had not grasped. Some Christians warned me against this longing; some said that it evinced a legal spirit; others argued that a Christian must always expect to be thoroughly dissatisfied with all he said or did; because we had the treasure in earthen vessels, the flesh must needs show itself often and powerfully, and that our faith was always so weak. I met no one who could thoroughly understand the earnest longings of my soul.

I never doubted my salvation, nor the loving kindness of my Father. Prayers, especially for others, were answered, both for spiritual temporal things, in a manner that awakened the astonishment of many of God's dear children, and I was considered to be much favored of God, so that many sought my prayers. Still I was not satisfied. It has been well stated by Olshausen that "the Spirit upholds the human weakness, and leads it aright in the gloom of its longing, which suffers it not to bring before God the necessities it feels in the frame of definite prayers. The soul often feels anxiety without being conscious of any definite sin, and in her anxiety groans for deliverance." This was my condition for years.

Time rolled on, yet this weight was on my heart; and I remember, when a friend called my attention to some articles on Holiness, and asked for my opinion, I replied, that I did not think they met the need of my soul; and not only so, but added that they seemed to inculcate that a measure of perfection could be attained in the flesh. My friend said that he did not think I had grasped the ideas of the writer. At length I was much struck one morning whilst reading the words, "If we walk in the light *as He is in the light*." Morning after morning and evening after evening I prayed over this passage. I felt in some sort that I was getting nearer the desire of my heart; and though I could only say, "Surely it is impossible to walk in the light *as* He is in the light," I experienced a kind of glimmering of dawn.

After some weeks of prayer, I was lead to consider Eph. ii. 10: "For we are his workmanship, *created in Christ Jesus* unto good works, which God hath before ordained [prepared] that we should walk in them." The Lord appeared to open this passage to me in a way I had never realized before. There was therefore nothing impossible for me in Christ as regards these works. The Almighty God who had made me "meet to be a partaker of the inheritance of the saints in light" had also made me a new creature *in Christ*, so that the fruit He had before ordained might abound to his glory. I now saw more clearly the practical result of being "born from above;" and many passages of Scripture stood before my mind as revealing a far greater depth than I had previously conceived of the power of Christ.

I found that, by the grace of God, I could understand my intimate union with Christ more fully. I read the words, "Nay, in all these things we are more than conquerors through Him that loved us," in a new light. I saw also that one of my great and many defects, and the cause of many defects, arose from my having asked the Saviour to come and *aid me* in conquering, instead of asking Him *to conquer*. I learned the meaning of the words, "If any man be in Christ, he *is a new creature*," "Christ being the element in which by faith we live and move." (Dean Alford.)

A new era seemed before me; a veil had been drawn up, and I found a new force in the verse, "Christ the *power* of God and the wisdom of God." Immediately Satan attacked me in many old and new ways. Through God's mercy I placed my defense simply in the loving hands of Jesus, "*the power of God*," *my life*, in whom I was a new creature; and I was perfectly astonished at the way the enemy was *instantly* baffled in every assault, not only as related to internal temptations, habits, fault-finding, slight harshness of speech, irritability, but external temptations also. I was indeed "a new creature" in Christ, and I found Jesus daily more than conqueror.

I had often spoken of my Lord as a hiding-place for every time of danger; now I found Him to be my *abiding*-place at all times; and not only so, but there was a deep reality in the fact of his dwelling in *me*, and his showing forth his mighty power moment by moment. Many saw a great change in me at home and abroad. My prayers and preaching became changed, and I sought to set forth the loving, indwelling power of Christ out of a full heart.

Again I saw my Christian friend who had spoken to me about the articles on Holiness. I told him what God had done for me. He said, "Now you understand in your own soul the meaning of the articles on Holiness. I, alas! still understand them only intellectually."

Thank God, he also has now seen the *power* and the life of Christ working in him, and preaches boldly that Christ is the victor over all sin in us. And now we, as well as many other dear Christians, understand the true meaning of Rom. vi. 14, "For sin shall not have dominion over you: for ye are not under the law, under grace." And for myself I can now say that I comprehend the verse (1 John i. 7), "If we walked in the light as He is in the light," in a new way. (Dean Alford's remark on this verse may assist some earnest Christian: "Notice that this walking in the light as He is in the light is no mere imitation of God, but is an identity in the essential element of God's eternal being: not imitation, but coincidence and identity of the very atmosphere of light.")

In conclusion, I give some cases which have come under my notice, as the results of preaching clearly the indwelling power of Jesus as Lord over all, over common daily transgressions, weakness or imperfections, whether arising from temperament of from circumstances connected with position or association.

The owner of a large shop in town by the sea-side, a decided Christian, confessed with tears that his temper was tried, and continually failed him in the vexations arising from his business. The Lordship of Jesus was set forth at town-halls, at reading-meetings, and at this Christian's house, and before I left he was rejoicing in spirit at the grace of God, which had led him to abandon himself to Christ, and to look to Christ only as his defense. He expressed his astonishment at the way he was enabled to meet the various trials connected with his business, and to be "more than conqueror through Him that loved us."

I had been preaching in——and in some private houses, and I was much struck by the deep interest evinced by two advanced Christians relative to the complete power to be found in Jesus over our *daily transgressions*. They took me some forty miles to another large town to announce the same truth. From them letters reached me after I left England, containing these words: "And now let me add, for myself there is abundance of room for the growth of the Lordship of Christ within myself. I see it growing, or rather, the increasing life in——, by a control within, which does not belong to mortal man or woman. It is Christ formed in her; and who can put a limit to His work in us, to His power working in us for His alone glory?"

The other dear devoted Christian, now asleep in Jesus, stated, with reference to finding Christ conquering all the powers of the old man in us: "I found, on speaking of our newly-found treasure—for so I must call this precious truth of Christ's life in us—the usual fear of perfection in the flesh. Will you pray specially that we may be enabled to live out this truth? This is such a different thing from holding it as a mere doctrine."

In another place, where there had been crowded audiences, I was told, "The Lord has done great things since you have set forth the Lordship of Christ; the home of A——and B——, both Christians, is quite altered. Formerly there were bickerings and strife, and now all is changed."

Another Christian sent me an anonymous letter, of which I give an extract:—

"It has been reported to me that at a meeting at ——you sought to encourage the children of God to strive to obtain power over all daily transgressions, especially that form of sin known as excitability of temper, and this has roused me to a measure of hope, which I but faintly entertained, owing to the fruitlessness of my attempts and prayers in that direction, as well as to the fact that I greatly sufier from nervous excitability, originating in early infancy from an illness, and never conquered by medical treatment or change of climate."

In reply, I sent her some of the tracts on Holiness, and stated that I would write more fully after I had laid her case before our heavenly Father. We brought our unknown friend's sorrows before the throne of grace of our loving Father; frequently I wrote to her. I then received two letters. In the first it was stated that relief had been obtained since we had prayed; the second contained the following facts:—

"Your quotation of 1 Cor. i. 30, with its reference to verse 24, caused my attention to be directed to the 'by whom' of verse 9. Here was a fresh stage of relief. Then your disclosure of your own experience, while it shamed me very much, gradually introduced the subject, with glimpses of a new and happy light. Still, I felt like the man of Mark viii. 24,—I did not see clearly; there was yet a secret behind which I could not grasp, and a stone seemed to shut my heart against the possibility of my sharing the blessings you described. 'Lord lift up that stone,' I went on crying; 'for Thou hast called me' (1 Cor. i. 9), 'and Thou hast power over all things' (Phil. iii. 2). *And He did so.*

"On Sunday evening I was studying the tract 'Abiding in Christ,' and the words, 'He hath died for you,' and '*All* the purchase is yours,' were given to me as insuring my own title to this great blessing of power over sin. It was, as it were, handed over to me on the spot. The change was so great that I did not dare trust my feelings. Those words, or similar ones, I had read so often; yet they stood there as singled out for *me*. I turned to my Bible; all was fresh and life in it; each promise glowed out anew. With thanksgiving to my gracious and mighty Helper, and prayer to be enabled to 'abide,' I still was not without some misgivings as to my own grasp of this new treasure (you see my own legal unbelief and bindness), and I besought the Lord to keep it for me in my sleep. *He did so.*

"Hope delayed had often made my heart sick, but now 'all the purchase is yours' was revealed to me, and *all* the promises were mine alike. Jesus, no longer a *Saviour from without only*, however immense such a boon, but a *Saviour within*. Oh! what grace to be able to speak of Him thus, and to trust Him for confirming this testimony in my daily life, by *abiding Himself within me*. True it is that of myself I can do nothing according to God's truth, and may well thank Him to all eternity that He himself put me out of the question on the cross of Christ."

Dear reader, your natural intelligence may long have seen the power of Jesus as *Lord*, but I do ask you solemnly before God, Has the *Holy Ghost* taught you that Jesus is *Lord?* (1 Cor. xii. 3). Do you realize moment by moment, the *power of God in Christ* ruling and dwelling in you, and bringing into captivity every thought?" Do you in your home-life, in the daily little trials of life, find that the Lord Jesus so *abides in you*, and is so verily your life and the power of God, that you can honestly say with regard to that old nature, which will remain with us till we are caught up to meet the Lord in the air, or till we die, that in Christ you are more than conqueror? Remember, Paul could say, "I knew a man *in* Christ;" "I laboured more abundantly than they all; yet *not I*;" "I can do all things through Christ, which strengtheneth me." "I live: yet *not I*, but Christ liveth *in me*." Have you known the power of these inspired words in your daily life? Jesus said, "Herein is my Father glorified, that ye bear much fruit;" and the Lord said unto Joshua, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee *whithersoever* thou goest."

Joshua believed the Lord, entered the promised land, and the children of Anak were slain; much more then, as new creatures in Christ, ought we to realize that we *are* more than conquerors through Him that loved us, and gave Himself for us; and that Christ is verily and indeed the prwer of God.—L. J.—(*Times of Refreshing.*)

Miscellany.

—In the course of a recent address at Exeter Hall, Mr. John B. Gough said:—I knew a man in America who undertook to give up the habit of chewing tobacco. He put his hand in his pocket, took out his plug of tobacco and threw it away, saying as he did so, "That's the end of it." But it was the beginning of it. Oh, how he did want it! He would lick his lips, he would chew camomile, he would chew gentian, he would chew toothpicks, quills—anything to keep the jaws going. No use; he suffered intensely. After enduring the craving for thirty-six or forty-eight hours, he made up his mind, "Now, it's no use suffering for a bit of tobacco; I will go and get some" So he went and purchased another plug, and put it in his pocket. "Now," he said, "when I want it awfully, I'll take some." Well, he did want it awfully; and he said he believed that it was God's good Spirit that was striving with him as he held the tobacco in his hand. Looking at it he said, "I love you. But are *you* my master, or am I yours? You are *a weed*, and I am *a man*. You are *a*

Digitized by Arya Samaj Foundation Chennai and eGangotri
on 28 February, 2020

thing, and I am a *man*. I'll master you, if I die for it." Every time he wanted it he would take it out and talk to it. It was six or eight weeks before he could throw it away and feel easy; but he said the glory of the victory repaid him for all his struggle.—*J. B. Gough's Orations.*

TELEGRAPHIC NEWS.

Rome, December 11th: The Ministry has resigned in consequence of having sustained a defeat in the Chambers.

London, 12th: Sir Stafford Northcote, Chancellor of the Exchequer, in reply to a question said that it has been ascertained that the Russian Envoy, and not the Russian Mission, had been withdrawn from Kabul. England, he said, will not acquiesce in Russian interference with Afghanistan in that or any other form.—The Unde Secretary of State for Foreign Affairs said in reply to a question, that no arrangement has been come to about the Chefoo Convention. Sir Thomas Wade will negotiate with the Viceroy in order to come to an understanding.

14th: In the House of Commons, the debate on Mr. Whitbread's motion condemning the policy of the Government was concluded. The motion was defeated by a majority of 328 votes in favour of the Government against 227.—During the debate, the Marquis of Hartington said that, however opinions differed as to the justice of the war, there could be no difference of opinion in reference to giving support to our gallant troops. He demanded the recall of Lord Lytton, whose policy, he declared, was an embodiment of all that Viceroys ought not to be.—Sir Stafford Northcote deprecated this language as calculated to weaken the influence of Lord Lytton under actual circumstances.—H. R. H. the Princess Alice (Princess of Hesse) died at seven o'clock this morning.—In the House of Commons last night Sir Stafford Northcote (Chancellor of the Exchequer) gave notice of a motion for a grant-in-aid of the refugees from Rhodope.—In Sir Stafford Northcote's reply to the Marquis of Hartington's denunciation of the Viceroy, he warmly defended Lord Lytton, and said that nothing more disgraceful could be conceived than that he should be recalled by Government whilst he was pursuing a policy for which they themselves were responsible. India, he declared, had never been stronger or more loyal than under Lord Lytton.—Government laid upon the table papers concerning Central Asia. A despatch from the British Ambassador at St. Petersburg, referring to an interview on the 22nd September with Prince Gortschakoff, says that on that occasion the Prince explicitly stated that the Russian Government would maintain its engagements with England, and had no wish and no object to interpose itself in Afghan affairs. In case of war being declared, the Ameer, he said, would receive no assistance either in arms or money from Russia.

Rome, 15th: Signor Depretis has undertaken the task of forming a new Ministry.

London, 16th: Statements have been published by five members of the Indian Council, Downing Street, in explanation of their votes in favour of the increase of the Native Army in India.—Sir E. Perry, Sir Barrow H. Ellis, and Sir William Muir opine that England ought to bear the whole expenses of the war.—Sir R. Montgomery and Mr. R. A. Dalyell are of opinion that England should certainly bear a considerable amount of the expenses.—Sir Bartle Frere (Governor and High Commissioner of Cape Colony) has sent an *ultimatum* to King Cetywayo.—At the Bristol election, the Liberal candidate was returned by a large majority. The seat was made vacant by the retirement of Mr. K. D. Hodgson (Liberal).—There is a report generally current that the West of England and South Wales Bank accounts show a deficit of £350,000; the total loss amounts to £1,250,000.

Constantinople, 16th: Latest advices state that the Russians at Adrianople are selling their grain and horses; it is also rumoured that they will evacuate the place next month.

London, 17th: In the House of Commons last night an address of sympathy with Her Majesty the Queen upon the death of H. R. H. the Princess Alice was voted.—The approaching marriage of H. R. H. the Duke of Connaught has been postponed for three months. Their Royal Highnesses the Prince of Wales, Prince Leopold, and Prince Christian have gone to attend the funeral of H. R. H. the Princess Alice.—The ministry have announced that in consequence of the opposition it met with, it is decided to withraw the Bill for a grant in aid of the Rhodope Refugees. In reply to a question, the Secretary of State for the Colonies said that our relations with King Cetywayo are critical; a message was sent, not an *ultimatum*, and it is hoped this will lead to an amicable settlement.—A debate then took place relating to Mr. Fawcett's amendment condemning the motion that the expenses of the Afghan war should be made chargeable to the Indian Revenues. Sir Stafford Northcote (Chancellor of the Exchequer) explained that it was not intended to charge India with the whole expenses of the war.

18th. In reply to a question put in Parliament, the Home Secretary admitted that great distress prevailed throughout the country both in agricultural and manufacturing districts, but asserted that the reports of its extent were exaggerated.—The adjourned debate on the amendment condemning the motion that India should defray the expenses of the Afghan war was resumed last night in the House of Commons.—The Liberal party advocated the devoting of the Indian surplus to the remission of taxation.—The Chancellor of the Exchequer (Sir Stafford Northcote) said that it was at present impossible to estimate the share of the expenses that must be borne by Great Britain, but that it was possible that a vote of credit might be eventually necessary. On this subject, however, he would be able to enter into fuller explanations upon the re-assembling of Parliament.—The amendment was negatived by 235 to 125 votes.—The House of Lords has adjourned for the Christmas holidays and the House of Commons has adjourned for the Christmas recess until February 13th 1879.—It is admitted that the total loss of the West of England and South Wales Bank amounts to £1,250,000.—H. M. Troopship Jumna arrived yesterday.—The *Standard* publishes a telegram from St. Petersburg to the effect that the Russian Mission at Kabul has been officially recalled.

Rome, 18th: A new Ministry has been formed by Signor Depretis, who is President. Consols closed yesterday at 94½.

London, 19th: The *Standard* this morning in a leading article announces that the British Goverment would not on any account tolerate Russian mediation in favour of the Ameer. The *Times* in a leading article this morning announces that in consequence of Russian interference, the Roumelian Commission has separated, and is not expected to resume its meetings before April 15, 1879.—A statement has been published by the India Office to-day, which revises the Indian Budget.—This announces that the actual surplus has been reduced to £1,500,000, against which must be placed the estimated costs of the war in order to close the financial year. These amount to £1,250,000, of which sum £260,000 will apply to the accounts of the year 1879—80.

PASSENGERS SAILED.

Per P. and O. Str. *Kaisar-i-Hind*, 16th:

For Southampton.—Mr and Mrs Norman, Mrs Ollivant, Col Light, R H A. Major and Mrs Seton and infant, Mrs Connell and infant, Captain W W Ward, Major Young, Mr and Mrs Corbett, Mrs Ollivant, Messrs C C Fowler, Bruce, F W Bentley, E Bland, W C Cox, Jamieson, Morton, Osgood, and Haycock.

For Brindisi.—Messrs J S Rochfoot, Coutts, Maxwell, and Mrs Impey.

For Aden.—Messrs A Coleman, and C Smith.

For Suez.—Mr C R Mariott.

PASSENGERS ARRIVED.

Per P. and O. Str. *Malwa*, 20th:

From Southampton.—Mrs O'Connel and two children, Major and Mrs Webster, Mr and Mrs W P Richardson, Miss Lyall, Major Keayes, Major G P Robinson, Mrs Rowlands, child, and three Miss Rowland, Master Cook, Miss L S Pratt, Miss Procter, Second Lieut M V Little, Major and Mrs Swinhoe and infant, Miss Biddle, Two Misses Van Heythuysen, Miss E Brown, Capt T S Clark, Mrss S B Miles, G E M Grant, Mills Beville, Dosset, Messrs J Buckland, A Porteous, Osmond, N Cope, R White, H Hill, G Wainscott, R Clark, G C Dobbs, Kearey, D C Jessawalla, and T Carnac.

From Brindisi.—Miss Carnegie, Vet Surg Grainger, Vet Surg Lang and Mrs Lang, Vet Surg Symonds, Vet Surg Rollin, Surg Shee, Capt Staines, Capt Babington, Messrs Bythell, Punch, Noble, J Groom, Steel, Villiers, Wyer, Whitney, J Edwards, G Goldsmith, Cleveland, and Newbarn.

From Venice.—Major C Murray, Captain Smythe, Hon Mr and Miss T C Hope, Mrss A Wilson, R H Perkins, Messrs E Platt, H Harris, J Smith, H Heindze, Buckholtz, and Phillippi.

From Port Said. Capt and Mrs Bridges.

From Suez.—Col Nixon and child, Mr and Miss Irwin, Messrs Ziffo, Hodsma, and J Fachiri.

Domestic Occurrences.

BIRTH.

EWINGTON—December 13th, at Bombay, the wife of W Ewington, Scriptare Reader, of a daughter.

MARRIAGE.

JANNEY—DeBEAUX—December 10th, at Madras, the Rev. Levan R. Janney, M A, of Jubbulpore, to Mary, the youngest daughter of the late J. L. DeBeaux.

DEATHS.

TAYLOR—December 15th, John Hussey, son of Mrs. Taylor, Taylor's Hotel, aged 25 years, 3 months and 22 days.

BLUNT—December 15th, at Sassoon Dock, Colaba, of Spurious Croup, Eva Harriet, the dearly loved child of Mr. and Mrs. W A. Blunt, aged 4 years, 10 months, and 17 days.

POOLE—December 16th, at "Mount Tower," Mazagon, of apoplexy, Louisa Elizabeth, wife of Clement Poole

JEDDO—December 17th, at the Medical Mission house Girgaum Maud Mary daughter of Mr. W. Jeddo aged 8 months and 14 days.

"BOMBAY GUARDIAN."

Subscriptions received from 14th to 21st Dec. 1878, at the new rate.

J. Christopher, 30th June 1879, Rs. 4-8; W. P. Gordon, 22nd Dec. 1878, Rs. 5-11-6; Mrs. J. C. W. Hudson, 3rd March 1879, Rs. 15-4; Captain Jacob, 15th March 1877, Rs. 7-10; A. H. Bryson, 31st Dec. 1879, Rs. 7-10; Mrs. Staples, 15th October 1879, Rs. 10; M. B. Bell, 1st Nov. 1878, Rs. 7-10; Jas Brown, 1st Dec. 1879, Rs. 6; M. B. Bell, for Free Circulation of the Bombay Guardian, As. 6; Byculla Education Society for Advertisement, Rs. 15.

Advertisement.

CHRISTMAS & NEW YEAR GREETING CARDS in great variety.

On Sale at the CAXTON PRINTING WORKS, BOMBAY.

Prices ranging from Annas 1 to Re. 1 each.

A reduction made on a quantity of One Dozen and upwards.

The above Cards are suitable for Sunday School and Bible Class Teachers.

Note—Parties desirous of sending Greeting Cards to friends in England, must arrange to despatch them by the Southampton Mail leaving Bombay on November 25th, or by the Brindisi Mail of December 2nd.

BOMBAY TRACT & BOOK SOCIETY.

The CATHOLIC PRESBYTERIAN—a new monthly, first number to be issued next month. A limited number of copies has been ordered. Subscription Rs. 7,8 per annum (exclusive of Postage).

A large and choice selection of books &c lately received.

All orders to be addressed to
The Superintendent,
Tract & Book Society,
Bombay.

Will be published on Tuesday:

THE BOMBAY CHRISTIAN ALMANAC

64 pp. quarto—illustrated.

Price 8 Annas.

To be had from the Booksellers and at the depot of the Bombay Tract and Book Society.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

It is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER, DEBILITY, ATTENUATION OF BODY, ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA, soon find relief and ultimately a cure. It is assorted by those who take a little DAILY, (in accordance with the instructions given), the system becomes less liable to attacks of illness.

"We cannot speak too highly of it." *Lancet*

"We recommend your *Red Jamaica Sarsaparilla*."—*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R. Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety, fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent Street, London.

Sold in quarters, half, and pint bottles.

CAUTION.—Many spurious, worthless and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA, POONA, &c.

and all respectable Firms in India.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR, PRINTING PRESS, No. 53, Tank Street, New Nagpada.